

# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## Christianity and Industry

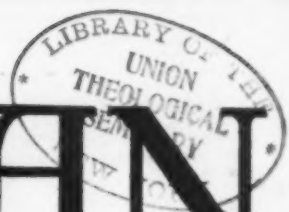
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What Must the Church  
Do to be Saved?

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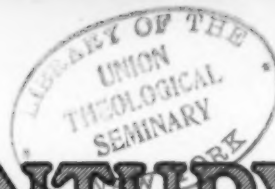
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# The CHRISTIAN CENTURY

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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## EDITORIAL

### A Parents' Prayer

GOOD FATHER, who hast set the solitary in families and who Thyself dwellest graciously in the circle of all households where Thy name and spirit are known, draw near to us while we talk with Thee of those little ones whom Thou hast placed in our charge. They are Thy gift to us, priceless beyond all the treasures of blessing with which thou hast filled the casket of our hearts. They are Thy call to us, beckoning us toward purity of life, toward youthfulness of soul, toward neighborly kindness, toward faith and hope and love. They burden us with grateful responsibilities. They keep our imagination alive with ever fresh ideals and kindle our minds to devise ways by which our best hopes for them and the world in which they must live may be realized.

How unworthy we are of such privilege and such responsibility! Our shortcomings smite us continually. Our unpreparedness for the high calling of parenthood, the dullness of our minds, our preoccupation with less important interests, and the selfish habits which have perverted our vision, these all drive us to Thee for forgiveness and help in bearing our sweet burden of fatherhood and motherhood. Yet if ours is the task of pointing our children's thoughts and affections toward Thee, show us that theirs is the unconscious ministry of interpreting Thee to us. What deep lessons their growing minds are evermore revealing to us! Our smooth-worn and faint convictions take on new vitality and vividness in the little school of our household. With a sense of our own inner refreshment we watch their wondering minds take hold of those great simple thoughts about Thee—thoughts which unravel for them some of the mystery of the world into which they have

newly come. As Thou dost put them into our hands for instruction, put us into their hands for that deeper wisdom which comes not by way of the intellect but by the simpler way of the heart.

Renew within us, O Lord, the power to thrill with virgin joy and awe, like our children, at the beautiful simplicities of life. We have, alas, lost so much of our power of being surprised. Awaken in us the sense of childlike wonderment at the world's mysteries. And give us the secret of the child heart which unlocks for us as for them the Kingdom of Heaven. In Jesus' name. Amen.

### The Injustice of Further Imprisonment of Passive Objectors

DURING the war a considerable number of conscientious objectors and passive resisters were put into prison in the effort to discourage defeatist propaganda. There are still many of this class in confinement. In some cases there is good reason to believe that great injustice has been done. In none of the cases, so far as we can learn, is there any excuse for the continuance of the punishment. The war is over, even if Congress has failed to take the steps hoped for to bring it to a rightful conclusion. But no one can plead that a state of belligerency still exists. The injustice of continued imprisonment is patent to all, and only aggravates the sense of wrong which in many of the cases was generated by the first prosecution. Every day makes more excuseless and intolerable the situation. The office of the Secretary of War ought to be bombarded with protests and petitions for liberation from those who know of instances of this miscarriage of justice.

### The Thrift Movement

TWO ministers in Chicago are debating through the public prints the merits and demerits of wearing overalls as an economy measure. Some people assert that these popular movements only disorganize business the more and leave us in worse trouble. No one seems to be examining the non-essentials in our national budgets. The biggest single item is tobacco, since liquor was cut out. The items for soda fountains, for chewing gum, for jewelry, for automobiles for people who have no use for them, all run into the hundreds of millions. A real thrift movement would release the men on the tobacco plantations and set them to work raising cotton. Someone ought to start a movement to release men from automobile factories to make grain binders. Never was a nation in such economic confusion as America. What do we pay a President and Congress for anyway?

### How Much Have Wages Been Raised?

ROGER BABSON, the statistical genius who not only originated but has made a success of prophesying future business and wage conditions, tells his 8,000 business patrons, in a recent bulletin entitled, "Will Wages Drop?" that while the average wage in money payment has advanced 52 per cent since 1914, the cost of living for the wage-earner has risen 82 per cent and the purchasing power of the dollar has gone down to 84 cents. He discloses the disconcerting fact that the purchasing power of the average wage income in terms of commodities to be purchased has risen only 6 cents. Mr. Babson warns manufacturers and other employers that they cannot expect a cut in the wage scale. He warns workingmen, also, to the effect that when business depression comes, and it certainly must come as a reaction from present abnormal conditions, the workingman will not benefit by the general drop in commodity prices, because he will suffer unemployment, short time, and a loss of the bonuses. "Although the cost of living will decline," he concludes, "labor's income will drop faster."

### Union Labor and Education

AMERICAN teachers asking for adequate pay awakens strong support from the American Federation of Labor. In its convention two years ago resolutions were passed in favor of a Federal Department of Education with a cabinet officer and a budget of \$100,000,000 yearly. The Smith Bill aimed to cover problems of Americanization, physical training, illiteracy and the backward community's educational facilities, but it put autocratic power in the hands of the Federal government. The Towner bill made like provisions but put the governing power in the hands of state officials. Labor joins the teachers in opposing any transferring of governing power from the local communities except as efficiency standards may be imposed as a condition for receiving aid, and also

all transfer of power over text books and curricula from the teachers themselves to any bureau. They recall the Prussian scheme of school control and fear any centralized scheme that might be wielded by a party or a class. The new Smith-Towner bill meets these objections and adds provision for supplementing teachers' salaries. The 1919 report of the U. S. Commissioner of Education characterizes this stand of the A. F. of L. as "an aggressive, constructive attitude toward accomplishing educational betterment."

### Labor's Educational Creed

LABOR'S educational creed was stated in a remarkably clear manner by the Atlantic City convention last June, in the following words: "Education must not be for a few, but for all our people. While there is an advanced form of public education in many states there still remains a lack of adequate educational facilities in several states and communities. The welfare of the republic demands that public education should be elevated to the highest degree possible. The government should exercise advisory supervision over public education and where necessary maintain adequate public education through subsidies without giving to the government power to hamper or interfere with the free development of public education by the several states. It is essential that our system of public education should offer the wage earners' children the opportunity for the fullest possible development. To attain this end state colleges and universities should be developed."

"It is also important that the industrial education which is being fostered and developed should have for its purpose not so much training for efficiency in industry as training for life in an industrial society. A full understanding must be had of those principles and activities that are the foundation of all productive efforts. Children should not only become familiar with tools and materials, but they should also receive a thorough knowledge of the principles of human control, of force and matter underlying our industrial relations and sciences. The danger that certain commercial and industrial interests may dominate the character of education must be averted by insisting that the workers shall have equal representation on all boards of education or committees having control over vocational studies and training."

### The New Ambassador to Mexico

ALL Americans who believe in a constructive policy in regard to our neighbor on the southwest must hail with satisfaction the announcement that Hon. Henry Morgenthau, former Ambassador of the United States to Turkey, has been chosen to represent this country at the capital of the Republic of Mexico. It is in every way an excellent choice. During his long experience in Constantinople Mr. Morgenthau had opportunity to study at first hand the problem of a race only partially prepared



to take its place among the nations of the world. He was also face to face with a continued condition of unrest both among the native populations and in the ranks of the dependent races within the empire. His sympathy with such persecuted groups as the Jews and Armenians will give him insight into the manifold questions raised by the unresourceful type of inhabitants in Mexico. Moreover, his acquaintance with constructive statesmanship as applied to the matters of the Near East will enable him to judge wisely between the two opposite sorts of public opinion in the United States—that which favors military intervention and that which relies upon cooperation in education, missionary activity and other forms of good will in the solution of the present agitating problems that confront this country in its relation with the people beyond the Rio Grande. It will be well if a commission of informed and competent citizens, representing these forces of cooperation, can visit and make inquiries in Mexico soon after Mr. Morgenthau takes up his residence there. We shall then be in better position to judge of the real situation than can be done through the biased reports of such commissions as that of Senator Fall.

### Getting Ready for the Summer School

THOSE enterprising universities which have built up great summer schools are now mailing out their announcements. Chicago has come to be the most popular of the student centers in the summer because of its cool breezes from the lake. The University of Chicago does regular work and gives regular credit in the summer and this season will have 250 instructors from its own and other faculties to care for from five to seven thousand students who will be on its campus. At Northwestern University the development of summer courses has been more recent than at the Midway institution, but it is expected that the holiday months will bring thousands to her campus. A feature of the Methodist school will be courses for rural ministers which this year, through arrangements made by the Interchurch World Movement, will be open to men of all denominations. The courses in rural sociology are of the greatest importance to the country church.

### What is Happening to Disciple Ministers?

SOME months ago, an investigation was made of ministers' salaries among the Disciples of Christ in Illinois. It showed that there are 526 ministers in the state, active and inactive, serving 698 churches. Replies were secured with regard to the salaries of 146 men. The average salary of these was \$1,350 per year. The list is above the average, for the "part time" churches are not in the list. The highest salary indicated was \$3,600 and only one lucky man was getting that much. The next highest was \$3,000. Only ten were receiving more than \$2,100. Thirty-three were being paid less than \$1,000. In this connection one notes with interest that there was a net loss of seventy-eight Disciple ministers in the United States last year. A study

of the lists reveals the fact that the names of many young men graduates of the past five years have disappeared altogether and a surprising proportion are marked "in business but preaching occasionally." The stampede out of the ministry is now at hand. Two years from now the churches will be quite as unhappy over the personnel of their pulpit leaders as the district schools are at this present moment over the personnel of the teachers.

### India Wants a Native Church

THE spirit of nationalism now spreading around the world will make fundamental changes in the foreign missionary program within a few years. Among native Christians in many fields there is unrest. In India this discontent has voiced itself recently in a vigorous way. Mr. G. S. Doraiswamy, an Indian Christian, has written upon this question in *The Christian Patriot*. He says: "Christianity in India wears a foreign garb. When Christianity went from East to West, it became a natural and national religion of the West. But when it was brought to the farther East, it continued in its Western form. Thoughtful Indians have often pondered over this question, and now and then we hear groans from patriotic Indians who ask why Christianity should not be made a religion suitable to the national spirit and heritage of India." Within a few years there will be a native church in most of the larger mission fields. Will the denominationalists in our churches in America refuse further cooperation with these native churches because they may not agree with our ideas about immersion-baptism, or apostolic succession or the Western credal symbols?

### The Ascending Fame Of American Poets

WHILE Americans are bemoaning the lack of suitable Presidential material in the host of ambitious native sons, it might be wise for them to give heed to the honors that are being bestowed upon their real leaders, the poets. For, after the autumn elections, which will mark the fall of many a near-crown of tinsel, Sandburg and Lindsay and Robert Frost and Edgar Lee Masters will still be writing and winning wider fame for these States. Mr. Lindsay, it is being conceded, even by critics who were formerly hostile, has won literary immortality by his remarkable work in poetry. This judgment has been fully confirmed by his recent collection, "The Golden Whales of California." The latest honor to be bestowed on the new American poetry comes by way of France. In a thirty-six page article just published in the "Mercure de France," M. Catel, a leading European critic, discusses Carl Sandburg and Robert Frost, who, he says "sing the epic poetry of America." Sandburg the Chicago poet, "voices the greatness of the pioneers who have abandoned the bucolic solitudes of the puritan east; he glorifies the prairies whereon new cities arise." Frost, on the other hand, dwelling as he does in the worn-out farm districts of New England, is "the poet of those pioneers who have

earned their rest." In his treatment of Carl Sandburg, M. Catel waxes especially enthusiastic. He finds him "a poet of broad vision and profound sympathies, a forceful personality who can be brutal in delineating brutal things." Of his style he says: "He chooses the expression which bites or burns. His phrase is a glint of steel or a volley of shot. His verse is a flash of fire, sometimes a steady torch." But the tragedy of it all is that while France and England are going out of their way to praise this new "Shelley of America," hundreds of thousands of his own townsmen, if they should see his name in the Chicago directory, would not know whether he is a poet—or merely a bank president!

### Is Poverty a Christian Virtue?

FOR many centuries poverty has been regarded by the Roman Catholic church as one of the steps to Christian perfection. The vow of poverty was one of the three fundamentals of every monastic order. This attitude has hindered social progress in many lands. Only a few years ago Father Cuthbert, a priest at Oxford, sang the praises of poverty. Catholic laymen who have read sociological literature are dissenting from this historic position. Vincent McNabb wrote an article recently for *The Catholic World* in which he makes a distinction between the voluntary poverty of the monks and the involuntary poverty of the masses. He declares this involuntary poverty is always the result of robbery and should never have the blessing of the church. It is only voluntary poverty which lifts the soul to God. This distinction has entered deeply into the thinking of millions of Catholic Christians and is destined to bring both a remarkable harvest of salutary social conviction one of these days. The Catholic church will not much longer be the teacher of economic servility.

### What Must the Church Do to Be Saved?

THE belief that Christ founded the church as a static institution whose form was determined in accordance with a divine plan which fixed forever its methods of activity is no longer capable of defence among informed and modern-minded people. Such a conception was inevitable in ages that regarded Christianity as a deposit of truth mediated to mankind by a chosen and sacred order of ministers. In such a period it was easy and mandatory to accept a rather formal body of dogma, to worship in accordance with a determined ritual, and to find membership in an organization that possessed the sanctions of antiquity and authority. In our time these factors of church regularity have ceased to mean much to an increasing proportion of the seekers after God.

In the present generation the churches are judged by their ability to meet the needs of the communities in which they are set. And it is no secret that by this criterion a very considerable number of them have little or no value.

That they continue at all is due rather to the self-sacrificing devotion of a small body of members who continue to maintain their church relations, than to the fact that they are serving any vital purpose in their neighborhoods. It is also the case that some such churches are kept in a show of life by official support and authority from denominational leaders, whose work would be discredited in case the churches should wholly cease to function.

This is no indictment of the church of God. It is merely the recognition of the changing conditions in which it is attempting to do its work, and the fact that it is by nature the most conservative and unprogressive institution in the world. It is not strange that this should be the case. Its heritage is the most precious that the past has transmitted to the present. Its faith and experience have been wrought out through centuries of sacrificial thinking and service. To adjust itself easily to new conditions would seem to many of its convinced and devoted members like a flippant trifling with time-honored and established elements in the fabric of the social structure. Such people are both right and wrong. The church is not in danger of dissolution. It will abide because of the essential need humanity has for religion. But the churches are in grave peril of failure, and need to face the facts.

It requires no particular wit or skill to point out the weaknesses in the present methods and objectives of the churches. It is significant, however, that the most mordant and constructive criticisms come from within and not from outside the Christian society. Any organization that possesses and employs freely the capacity for searching self-criticism is not only not hopeless, but is in the way of progress and attainment of its rightful leadership. The double capacity to estimate its own limitations, and to develop new and vital manifestations of efficiency at the crises of its history is proof of the unfailing value of the church, in spite of surprising and discouraging signs of failure. How shall the churches save themselves?

They cannot, if they hold to the idea of any divine right to the regard and support of the communities apart from their ability to minister to those communities the vital things of life. The soul of man demands religion, and if the churches are being forsaken and competing institutions flourish, it is in no small sense because people do not find the religious values they need in the churches, and do find them in other organizations. It is one of the tributes which times pays to the church that so many expressions of the life of faith and service, the life which Jesus Christ desired to make universal, are found in associations and activities not technically connected with the church. For them Christianity has the right and the obligation to claim the credit.

In order to save its life the church must provide the means of worship. That is its first and most obligatory function. There are many churches in which the element of worship is wholly missing. There may be singing, the reading of Scripture, and the utterance of prayer; but the spirit of reverence and the dignity which accompanies and makes possible any true experience of worship is quite wanting. It is pathetic that this should be so, for the re-

sponse which the true spirit of worship finds, even when expressed in pitifully inadequate ways, is enough to make clear the need and the blessing of the genuine thing.

The church must give to its people a competent program of religious instruction. This involves a modern and adequate plan of biblical and Christian education for its children, youth and adults. Neither parents nor children are to be blamed for failure to patronize an instructional institution which, like many of the Sunday schools of the present time, cannot stand comparison for a moment in efficiency with the secular schools. And this is further without excuse in the light of the training facilities within the reach of every group of churches. Competent religious instruction implies also a sane and continuous type of evangelism. Of the spasmodic and emotional sort we have had enough and quite enough. Happily, except in belated communities, it is a disappearing phenomenon. Men, women and little children are brought into the church by the presentation of the ideals of the life of the Master enforced with the warmth and urgency of right examples and an opportunity for worthwhile activity. This is the call to the holy life which demands no apparatus of professionalism.

The church must secure for its pulpits men and women who are modern-minded, informed, prophetic and pastoral. They must know the Bible as the new generation of college graduates is coming to know it, with all the awareness that modern scholarship has made possible. Of credulous defences of verbal inspiration and silly thrusts at the higher criticism intelligent seekers after the truth of religion are increasingly weary. The facts of science both in nature and human life must be interpreted in the light of modern studies, and not from the viewpoint of ancient Hebrew records. Only in that manner can the essential message of Jesus Christ to the world be interpreted and made convincing. The mind of the twentieth century is increasingly uninterested in the theology of the fourth. And in spite of the advantages offered by a multitude of institutions for the education of the ministry, it is too frequently the theology of the fourth or the fourteenth century that is preached in the pulpits.

If the church would save its life it must have the wit and the courage to try new experiments in every department of its worship and work until it finds out how best to serve its people. The ministry often stands hesitant and tremulous before the opportunity to change some time-honored custom, and fails to meet a present need. Who will arise to say that the customary forms of preaching, prayer meetings, young people's organizations, or instructional activities are essential and unchangeable? Many a church has abandoned its evening service to advantage and with economy of effort simply because it did not prove itself worth while, and has dared to maintain the wisdom of its action in the face of astonishment and protest. In many instances the midweek prayer meeting has given way to some more serviceable use of the time, in spite of the time-worn but untrue assertion that the prayer meeting is the spiritual thermometer of the church.

A score of experiments are being tried today by alert and practical ministers, not because they are seekers after novelty, or are failing to secure results of a certain kind with the old methods, but because they are haunted with the feeling that there are degrees of efficiency which have not yet been attained, and it is their business as forward-looking leaders to find them out. This is the hope of the hour. The church is rightly conservative. Its heritage is holy and venerable. But it is not a fixed and final institution. Its value is not to be determined by tradition but by the service it is able to render to individuals and the community. When tested severely, as at the present time, it has always been able to vindicate its title and efficiency. We believe that it can do so today. But it is facing grave perils, and it can save its life only by great courage and wisdom. That courage and wisdom it finds in the leadership of choice men and women who are willing to pay the price of effort and experiment. They are the people of faith and prayer. They are competent to speak for God because they have spoken with God.

## Busy-ness and Laziness

**B**USY-NESS is the most delusive and mischievous of all excuses for laziness. A busy lazy man can always persuade himself and can sometimes persuade others that he is industrious, whereas an unemployed lazy man is an object of public censure and is sometimes even a little ashamed of himself. The busy idler is the person who is willing to do anything else rather than to use his mind for all the work of which it is capable. This kind of make-believe is excusable only in him whose mind is capable of but very little.

The ordinary employee who prefers busy-ness to work will remain an employee—if indeed he is so fortunate as to retain the semblance of a job. But how about the preacher? He is of all men the most likely to forget how to work through keeping up the mere pretense of work. Unless he has been singularly fortunate in his marriage he has no boss. He is expected to set the day's task for himself and often without a proper standard of measurement. Moreover, his habits of inconsequential busy-ness are aided not only by the invisible old Adam within but also by the very plainly visible Adams and Eves without—the church officers and committee members who are always eager to have him give the best of his time and attention to the departments of work for which they are severally responsible. With so many enemies of his real usefulness in league against him, is it any wonder that many a middle-aged preacher begins to fear the dead-line? The average pastor can always find something to be busy about, but indeed he must see clearly and struggle heroically for a chance to do his real work.

Pastoral work is a part of the preacher's real task. He must know his people if he would help them, especially if he would have them seek his help. But there are many preachers whose "visiting round," disguised under the name of pastoral work, has been their intellectual un-



doing. A filing cabinet may be a most practical aid to systematic work, but there are many preachers who are beguiled by the elves of mental indolence which lurk in an innocent-looking filing cabinet. A card-index rightly used is a labor-saving device but there are many preachers who put fussiness with a card-index in the place of study and constructive thinking.

Whittling a pencil is not preparing a sermon. Every preacher should learn to be his own inexorable task-master. He should learn what work is, of what work he is capable or can make himself capable, and should, with the beginning of each day, demand of himself not merely that he be busy, but that he be doing the thing that counts in a way that counts.

## The Barometer

### A Parable of Saged, the Sage

THERE was a day when I went down to the Sea in Ships, and made a Voyage on Great Waters. And when I returned to my Home, I bought a Barometer which Sailors call a Glass. And Keturah esteemeth it not, and declareth that it telleth what the Weather was Yesterday. But I think Highly of it.

Now there came to me a man who had been a Sinner, and he had Repented. But at times his Temptations beset him so that he Fell. And he wept as he told me of his sins.

And I said, How often didst thou Get Drunk in the old days?

And he answered, Just once, and it Lasted Over Continually.

And I said, When thou didst first repent, how frequently didst thou fall?

And he said, About once in a Month.

And I said, How long is it now Between Falls?

And he said, Sometimes Three Months, and Sometimes Six. I gain a Little, but it is Very Slow. And the Longer it is between Falls, the more I Despise Myself that I should fall at all.

And I asked him, What dost thou think of the Weather?

And he was astonished at my question, bue he answered, and said, It is a Rainy Day.

And I said, This is a fine Barometer. What doth it say?

And he saith, The Finger pointeth to Rain.

And I tapped lightly on the Glass and the finger moved upward a Very Little.

And I said, Before tomorrow Night it will be Fair.

And he said, How can that be when the Barometer saith Rain?

And I said, There was an old Sailor man who swore to me by the gods of the sea, even Neptune and Davy Jones, saying, A Barometer is an Everlasting Liar if thou readest only the words around the Dial. For it is Not a Question of Where it Pointeth only, but Which Way it Moveth.

And I said, My friend, thy Soul's Barometer Moveth Upward. Trust God, keep up thy Courage and thou shalt Surely Conquer.

And as he went on his way, Lo, the clouds parted, and there appeared a Little Patch of Blue Sky.

## Two Poems

By Thomas Curtis Clark

### God Is One

THE heart of nature is the Heart of God,  
The life that speaks in springtime dreaming,  
In summer gladness and autumn brooding,  
In the life-in-death of winter stillness,  
Is the Life that spoke through the God-in-Christ Man;  
The Life that suffers with mankind's travail,  
That yearns for the friendship of erring children,  
That hopes for a Love-Time of perfect beauty.

The heart of history is the Heart of God.  
He spake of old through a dreaming people;  
He speaks today in all kindly thinking,  
In the spirit of service, the love of brothers,  
The rising tide of friendly nations.  
His Book still leads, with its added chapters  
Of striving peoples and pacts of friendship,  
Of leagues drawn up for the Soul's protecting.

By the unsheathed swords of reeking eras,  
The strifes of centuries rapacious,  
The dread Dark Ages of superstition,

Love finds itself. The beasts are conquered;  
The clouds are driven, the sun's fresh splendor  
Enwraps the waking world in glory.  
From out the death of hatred's slaughter  
Springs Faith, enduring; Hope, far-seeing;  
And Love, triumphant.

### For a Foolish Age

WHAT age of all the world has been as this!  
Men cease to cherish high and holy goals;  
They serve their bodies and deny their souls;  
In pride and lust they find their only bliss.  
For gold they barter all; their loyalty,  
Their love of truth, affection for their kind.  
They see no God, and boast of being blind!  
They say, self rules the world, that charity  
Is nothing but a simple, childish dream. ¶¶  
They sneer at those who claim to find in earth  
The promise of a heaven, something worth  
A whole life's willing sacrifice. The gleam  
That glorified the Saint of Galilee  
Is not for them, who do not choose to see.



# Christianity and Industry

By Albion W. Small

**B**ETWEEN 1914 and 1918 the most obvious and constant urge of the Christian spirit, the most timely duty of the church, was to visualize the attitude which Christians ought to take toward the war. The more elementary and constant duties were not ignored, and ought not to have been, but the problem of peculiar importance was how to be the best Christians possible in the exceptional condition of the world at large at that particular time.

Since the armistice, the main problem of the western nations has shifted. The central human question now, and probably for generations to come, is, *What is right, and how may we realize the right in economic relations?* Even in the countries which are least pacified and between the countries that are trying to organize stable peace, this demand for economic justice is the pivot of all the rest. Since this fundamental question of economic justice has taken possession of the big world, the direction of religious dynamics must and should change accordingly. So long as any of us are likely to live, the church will be unable to get ahead very much, or even to hold its own, if it is content to ply children and adults with the same details of educational stimulus which were in order two thousand years ago or even six years ago.

At the opening of the Christian Era the big need of Israel and Palestine was escape from the moral dungeon of Phariseeism and arrival at glimmerings of spiritual light. In principle that was the crisis of the whole Roman world. The New Testament is a two-thirds closed book to us if we do not know how to read it as a reflex of the wonderful struggle between primitive Christianity and prevailing obscurantism. On the other hand, over and over again Christianity has been turned into a two-thirds closed book because its authorities have tried to identify Christianity with a taking of sides upon intellectual and moral issues that had been dead for centuries. Never since the death of Saint Paul has the world looked to itself quite as it did to most of the people to whom the bulk of the New Testament was addressed. The like is true of any two later theological eras. One of the most tragic failures in the history of the human race has been the persistent fatuity of Christian leaders all through the intervening ages in the hallucination that men must first be compelled to look at life as the dupes of both Jewish and pagan Phariseeism did in the first century, before they can be converted into Christians.

## CHRISTIANITY OWNED BY POLITICIANS

Then from Constantine to the Constitution of the United States Christianity was mostly owned and operated by the politicians. Whether the politicians wore crowns or tiaras, chain armor or cassocks, the essentials were the same. Theologies were often so many campaign books in support of the party in power or one fighting to take

over power. The spark of the spirit of Christ that kept aglow through these centuries was a forlorn hope for the revolutionary truth that Christianity is a private right, not a state monopoly. Yet during the fifteen centuries in which this truth was muzzled the Christian teachers mostly played into the hands of the politicians. They did this either directly and willingly or indirectly and unconsciously, by equivocating about the timely matter, and by trying to interest their contemporaries in rudiments so obvious that Paul, it would seem, might have settled them once for all at the feet of Gamaliel. But now we have entered a historical stage which pivots upon a problem in essentials as old as Cain and Abel, but brand new in particular.

Herewith I come to the application of all this introduction to the religio-economic situation. For a period which cannot be measured in advance the moral center of social struggle in America must be the implicit question: *Is Christianity in a perpetual offensive and defensive alliance with the kind of property which is today dominant?* The two big distinct questions, *What is Christianity?* and *What is property?* have been thrown into the social calculating machine together. No matter who likes it or who dislikes it, the answers that will pass current in the era that we have entered will be ground out together in the life of the generations now to come.

Both Christianity at large and each local church and minister will face peculiar phases of the tasks of adjustment to this latest variation of the world's need. Both in general and in the concrete the Christian demand is for a Christianity able to vitalize economic righteousness. If one ventured to speculate as to how the methods of particular local churches and of particular ministers will be changed to meet this demand, one might easily lose one's self in theory about details. I shall venture into no such labyrinth, but I shall refer in conclusion to the larger strategy of the present Christian campaign.

The one outstanding fact which to my mind marks an incalculable difference between the Christian situation of today and that of any earlier day is that the mechanism for exchange and aggregation and direction of Christian impulse is far more sensitive, far more penetrating, far more pervasive, far more comprehensive, than it has ever been before. We have been taught to think of the Roman Catholic church as the most successful unifying organization in history. Relatively, yes. As contrasted with the decentralization of Protestantism, the Roman Catholic church is a stupendously efficient machine. We have been taught that this machine was operating at its maximum during that brief interlude in the drama of the Holy Roman Empire in which there was the least doubt that the Pope ranked first, the emperor second. Yet up to the twentieth century no Roman pontiff, not even Hildebrand nor Innocent, commanded means of instant and circumstantial intercourse with the churches of Europe equal to

those today at the service of every intelligent Christian in the United States about every part of the world. I am not thinking merely of the commercial organizations for gathering and distributing news. If an Anglican bishop in Africa or a Baptist missionary in Asia says or does something out of the ordinary today, it will be talked about tomorrow at ten million breakfast tables all over the world, and the day following it may divide a church council or a national denominational convention. I mean far more than that. The expansion of the world's system of communication has done no more in proportion for business, and government, and general intelligence than it has to develop a common Christian consciousness.

#### EQUIPPED WITH A NEW POWER

But it will not be long before all Christendom will be aware that it has equipped itself with a new power to which this commercial agency is auxiliary. Ever since Christendom ceased to be one, the dream of reunion has had a place among Christian impulses. In recent years the phrases "Christian unity," "federation of churches," "interdenominational comity," and the like have been slogans for more or less definite and determined movements. But there is a social solidarity of which organization is less a cause than a product. Following unexampled cooperations during the war, the great mass of the Protestant denominations in the United States found themselves overnight falling into line behind leadership which was projecting Christian operations on a larger scale than the most audacious prophecy had imagined since the Apocalypse. These operations were not mere longings and wishes. They were a hundred times more definite and practical than American plans were for a waterway between the two oceans, when the United States took over the assets of France at Panama. These plans were made by representatives of many different denominations in consultation with one another and assisting one another. They involved surveys of conditions and needs challenging Christians from the doors of local churches to the uttermost parts of the earth. These needs were reviewed not merely by professional Christian workers, but by commissions of men and women to whose self-interest the facts meant nothing more nor less than large sight drafts upon their time and labor and wealth. The heart of the question before these awakened Christians was: What has the world a right to demand of American Protestant Christianity during the coming five years? The answer was worked out in more business-like budgets for the several denominational groups than the Congress of the United States has ever been able to adopt for the operations of our government for a single year. Summed up in terms of money, the answer was that the world, near and far, may fairly and rightfully demand of American Protestant Christians during the next five years the wise use of one thousand, three hundred million dollars. Today American Protestants are united as they never were before, for any reason, in assessing and collecting of themselves that inconceivable sum, and in guaranteeing its conscientious use.

But this fact in itself is not the main thing. Beyond all that, in the process of searching out this task and laying it upon themselves as their plain duty, American Christians have unwittingly acquired a mental and moral unity which is equipment for still more tremendous responsibility, and it is assurance of an output of personality, touched by the spirit of Christ, more lavish and more precious than the dedications of money. Structurally American Christians are scarcely more united than they were in 1914. Functionally they have been born again; and that not merely in principle but in power. Christians in America have a consciousness of capacity which they never had before. They find themselves thinking like thoughts, holding like standards, reaching like decisions upon matters which look to most of them vastly more vital than any of the things which divided their ancestors generations or centuries ago. This change is bound to be intensified as the "world-wide movement" progresses. Through the commercial system of communication, plus the developed denominational organizations, with the supplementary system of the denominational press, not merely itemized information, but the wide views, the general conclusions, the composite resolutions about Christian strategy can be presented almost simultaneously to all Christian America.

#### MENTAL AND MORAL UNITY

What does all this mean for the relations of awakened and equipped American Christians to the unsolved problems of economic justice? I have spoken at length of the outstanding fact of promise in American Christianity. I will speak very briefly with equal freedom of a parallel fact, not promising but ominous.

In all the consultations which have resulted in the program to which I have referred, and in the whole spirit of sympathy and cooperation which is greater than the program, one note that should be decisive has been repeated many times, but it has been effectively muffled. As I have said, of late there has been no lack of Christian declaration that Christianity, whether church or unchurch, must make the cause of economic justice its own. Yet evidence is still lacking that the leading laymen in the American churches are willing to throw their influence in favor of recognizing the problem of economic justice as the chief spiritual issue of our period. It remains to be seen whether the balance of power will apply the full force of organized Christianity to investigation and settlement of that problem.

This situation is the more sinister because of the very advantage of the Christian position today over that which it has ever occupied before. Christians are more miscellaneous in the world, and of the world, than they have ever been. Christians are relatively much better able than they have ever been to know the world. Christians cannot be excused on the ground of inability to understand the tides of the world's affairs. If the Christian laymen of America should in effect take the position that economic justice is no pressing business of organized Christians, that attitude would amount to another betrayal of our Lord

The very fact that American Christianity today has the use of the most capable mechanism ever within human control for registering the heart beats of humanity, and for checking up the thoughts of humanity, lays upon American Christians the most authentic duty ever charted. Our extraordinary resources are our unique commission to recognize our responsibility in the big moral problem that distinguishes our time.

#### THE BIG MORAL PROBLEM

I want to avoid stating that problem in any terms which might imply a snap judgment about the solution of the problem. On the other hand, I should be a traitor to my generation if I failed to voice my belief as clearly as I can. It seems evident to me that not only Russians but Americans are already in the process of mobilization for a more radical "irrepressible conflict" than the impending issue for which that phrase was coined before our civil war. At one extreme of our American economic and religious thinking are the comparatively few whose social unrest can express itself in no more intelligent creed than Proudham's barbarism, "All property is robbery." At the other extreme are men whose attitude involves a thousand fold greater menace to present and future public welfare, men who, many of them unconsciously, are parts of a malign economic and political and social connivance to outlaw everyone who believes that there is anything whatever at fault with our present property system. Between these two extremes the great majority are trying to find their way out of different degrees of partial consciousness that something is wrong with our present property system. Middle class Americans today are rapidly reaching the conclusion that the typical good man for our time is contrasted with the bad man of our era by his will to do his part toward finding out what this property wrong is and how it may be righted.

American Christianity is equipped as never before for decisive action in the economic drama now unfolding. Christianity cannot be a neutral. Christianity cannot be a noncombatant. In spite of itself, whether it will or no, Christianity must give aid and comfort to one or the other of the belligerents. The struggle is already on. It will never be called off until its causes are removed. The inevitable conflict in its present stage is between the men who are for and those who are against critical examination of the entire foundation and superstructure of existing property rights.

Every mentally and morally adult American knows that the surest progress will be made toward the settlement of this conflict if it is kept within the limits of our established law and order. There is a tendency in human affairs which closely resembles the physical law that action and reaction are equal. Indeed, in human affairs violence generates a power of continuance which gives it an endurance beyond that of physical law detached from human will. So long as men depend upon violence in place of reason to establish their rights, instead of setting up a reign of right they consign themselves to a perpetual reciprocating motion of wrong, and for long periods it

may be even cumulative and accelerated motion. On the other hand, the only fair prospect of confining the present conflict within the limits of established law and order will appear when we are sure that all the resources of our law and order are to be used in promotion of the democratic inquiry as to what our next type of law and order ought to be. Whoever fails to see this is blind as the Czar and the Kaiser and yesterday's counter-revolutionists in Berlin.

The irrefutable bad of the Russian revolution, the central reason why every just man who is also clear headed hates it, is that essentially it is *no revolution at all*. It is simply a transfer of that old guilty *dominance* of the Czar to the even more guilty hands of Lenin. There was a certain palliation of the Czar's guilt in the fact that it was not wholly his own. It was thrust on him. He was born with it bound to him. But Lenin violently usurped it. The tragedy of Russia was and is the absence of a middle class able and willing to create a real revolution by abolishing all dictatorship and introducing a regime of justice to all interests. What needs to be revolutionized in Russia is *dominance* of anybody by anybody. What needs to be substituted more than ever is a start toward a genuine community spirit—everybody trying to accommodate himself to everybody.

#### RUSSIA AND AMERICA

There is closer likeness than we have admitted between the essentials of the Russian situation and the present economic crisis in America. The property system of each civilized country, our own for example, may be described as a fabric of devices to serve everybody's need of protection against the selfishness of everybody else. Since 1800, and virtually since 1870, Americans have added to their property system *corporate* property. Unquestionably this modern improvement adds enormously to both the efficiency and the security of the economic operations which it serves. At the same time this device of corporations operates immeasurably to stimulate and to endow the very selfishness against which property should be a protection. In one aspect a corporation is a deathless superpersonal selfishness vested by the state with superpersonal powers. This monster is commissioned by the state to exercise its superpersonal powers within the society of plain persons. Thus we have unconsciously converted our property system from a protection of similar natural persons against one another, into a licensing system of supernatural persons to carry on their superpersonal operations within the territory of mere natural persons. The invention is not, and cannot come to good unless the society of plain persons can either endow corporations with souls, with souls' liabilities, or create and operate in its own interest an adequate superpersonal control of the superpersonal enginery of corporations. So far as the *desideratum* of equal rights is concerned, our corporation-dominated property system is to the property system of the pre-corporation centuries as the extemporized dictatorship of Lenin is to the traditional dictatorship of the Romanoffs.

No decision more pregnant with consequences has ever trembled in the balance of the ages than this central issue,



not for America alone, but virtually for all Christendom, namely, Will the present trustees of Jesus Christ in America for another era abandon the real world to its fate; will they again prostitute Christianity to the service of a philosophically begotten, theologically conceived, traditionally propagated pietism, adapted only to a fictitious moral order; or will the Christians of today at last recognize their calling to make the world Christian? Will the awakened and equipped Christian manhood and womanhood of the United States frankly and full-heartedly accept the mandate to carry Christianity, with all it may involve, into settlement of those issues of economic righteousness which stand between our generation and the Kingdom of

God? This is not a rhetorically fabricated dilemma. It is the terrific question of questions which is actually getting its answer from those laymen who hold the balance of power in today's organizations of American Protestant Christianity?

I have tried to make this analysis not an appeal, but a staking-out of points of departure for more survey. But is not this provisional survey also an irresistible appeal? Can Christian consciousness face this outlook and not open a new crusade? The world-situation never more plainly needed Christianity; Christianity never more plainly suited the world's need. In this latest crisis Christians will again be known by their works.

## The Voice of the Earth

### A Springtime Sermon

By Joseph Fort Newton

"The earth hath he given to the children of men." Psalm cxv., 16.

"Speak to the earth, and it shall teach thee." Job xii., 8.

**G**RATITUDE is the fruit of thoughtfulness, and at our Spring festival let us think reverently in our hearts and give thanks for the good, kindly mother-earth on which we live. There are more stars in the sky than flakes in a snow storm, but not one has such interest and charm for us as the earth. Ours is a tiny planet in the family of the sun, and from remoter stars it may seem only a feeble point of light, but how wonderful it is to us. We are not foolishly attached to this old earth; we are divinely bound. It is a great gift of God to man, a small province in the eternal Providence, in which we are to work out our destiny; at once the home and the tomb of humanity.

The history of the earth, as we read it in the scroll of science, is more fantastic than any fairy-tale ever told. What romances are written in the rocks, in the mountains, in seas that drift and sing, and no less in the delicate beauty of fern and flower. If we did not know it to be fact, and someone told us of a huge orb of dust, hung upon nothing, sweeping around a vast orbit at the rate of nineteen miles a second—as noiselessly as thistledown floats on the evening air—carrying the cities and civilizations of a race, it would seem impossible. Still more incredible would be the account of its origin—how a mass of whirling firemist cooled, and at last became clothed with the living green of rustling woods and the glint of happy waters—as we read in the great poem of Genesis. One also of our own poets has etched that story in these vivid lines:

A fire-mist and a planet,  
A crystal and a cell,  
A jelly-fish and a saurian,  
And caves where the cave-men dwell;

Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God.

Always the physical is there for the sake of the moral; first the natural, then the spiritual. The earth is the environment and opportunity for the ideal influences that make character; the physical basis of the highest life. Such thoughts the spring-time evokes, teaching us how much we depend upon nature, which means, in religious language, that we depend upon God, who is immanent in all:

God comes down in the rain,  
And the crops grow tall—  
And is the country faith,  
And the best of all.

Ever the ancient ordinance stands: "While the earth remaineth, seed-time, and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The perfect poetry of the words fits well the poetry of the facts, and of that faith in the perpetuity of the seasons and of the fruitfulness of the earth which underlies the whole framework of civilization.

#### THE DOCTRINE OF THE HARVEST

All through the Bible we may trace a great Doctrine of the Harvest, the wonder of the fact becoming first a parable, and then a philosophy. It takes the form of an analogy, in which the note of tragedy is often heard, from the time when Samuel invoked thunder and rain upon the wheat harvest because of the wickedness of the people, until the destruction of the nation before it had reached its time of harvest became a tragic vision in the prophecies of Isaiah and Jeremiah. For the sowing and reaping of sin is a part of the doctrine of the harvest. With Jesus the harvest took yet other meanings, no longer merely physical, moral, or national, but carried over to the spiritual forces that are sown of God in the hearts of men—

the earth a field of souls, the Kingdom of Heaven a seed subject to the Law of the Harvest. That it might be fulfilled as we read in the second text: "Speak to the earth, and it shall teach thee"—its processes becoming teachers not only of the "veiled kindness of God," but of the natural law of the spiritual world.

Once, when a lad on the farm, some one gave me a primer of agriculture, and it teaches me more today than it did then. What impresses me now as I look through it, reading its familiar maxims, is the constant sense of the impalpable and mysterious force hidden behind every page, the dim allies hinted at, never expressed, because inexpressible. Every maxim has its under meaning. Do this, do that, and you will ensure the hidden Force waiting for you which will bring you the harvest. The life of the sower is such a league and covenant with an unseen, divine Ally, a partnership with God. Ours is a social earth, forever speaking to those who have ears to hear. All our arts, all our science, and most of our religion, is but a kind of speaking to the earth and listening for her answers. And this is so because there is something in us akin to the breathing soul of the friendly earth. We are of her dust; she is of our spirit.

#### ORGANIC AND INORGANIC

No one can trace the mystic line which divides the organic from the inorganic matter from spirit. They are interwoven, and an incarnate God is hardly more wonderful than a human soul dwelling in clay. Shakespeare ate English mutton and drank English ale, and his brain, so nourished, thought the far-ranging thoughts of Hamlet, and dreamed the airy visions of Ariel. The one glides into the other, we know not how. As with the intellectual so with the moral life. Man does not live by bread alone, but bread is essential to morality. Much crime is due to starvation, or the fear of it. Here is the fact of transubstantiation before our eyes—matter melting into poetry and morality in the strange alchemy of life. Fairyland has nothing more incredible to reveal. How desolate the earth would be without man. He is her prophet, her spokesman, her interpreter. Her very aspect altered when he arrived, as Browning has made us see and feel in his vivid lines:

Man once decried imprints forever  
His presence on all lifeless things; the winds  
Are henceforth voices, in a wail or a shout,  
A querulous mutter or a quick, gay laugh—  
Never a senseless gust now man is born!  
The pines commune, and have deep thoughts,  
A secret they assemble to discuss  
When the sun drops behind their trunks, no bird  
Whistles unseen, but through the gaps above  
That let in light upon the gloomy woods  
A shape peeps from the breezy top,  
With small puckered mouth and mocking eye;  
The morn has enterprise; deep quiet droops  
With evening; triumph takes the sunset hour.

With such hearty welcome does the talkative earth greet man, rejoicing in his fellowship, eager to answer his questions. If he be a Lyell, she opens her book of geology,

a book of many leaves, and tells him of secrets kept since the morning of the world—how mountains were carved, how vast changes were wrought in her history as imperceptibly as the shifting of a sand-bar in the river. If he be a lover of flowers, she takes him into her garden and shows him how she scatters seeds afar on her playful winds, and paints the buds with all the colors of the sunlight. If he be a Darwin, she leads him far back and recites to him a romance that fills him with mingled wonder and awe, telling a story tragic and terrible of the slow ascending effort of which man is the crown. If he be a Wordsworth, she becomes more intimate and whispers ineffable things, taking him into her innermost sanctuary where evermore her voices speak of God, until the meanest flower that grows blooms with thoughts too deep for tears. How wonderful are those lines:

And I felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man;  
A motion and a spirit that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

#### EARTH IS SACRED

Truly the earth is a sacred place, and the ground whereon we walk is holy. It is a house of God, but also the home of man—holy not only because of the millions who now live here, but for the innumerable dead whose dust has returned to its dust. For the number of the living is but a handful to the tribes that slumber in its bosom. As a Stradivarius violin is melodized by time, the very cells of its fibers stored with sweet tones and made more responsive to the beseeching bow, so our earth is humanized and hallowed by all the passionate and piteous life of the ages. Hardly a morning dawns that does not mark the heavenly birthday of some saint of God, some friend of man, who "left on the mountain tops of earth a light that makes them holy." Nor do we forget the myriads of the humble and obscure who carried heavy burdens, and fell like autumn leaves to mingle with the dust. If the earth should be dissolved into flying dust, every atom would be haunted by heroic, pathetic human memories, and the shadow of a great history. Here Moses commanded. Here Plato thought. Here Homer sang, and Shakespeare wrote. Here Jesus walked and taught, and the planet that held His Cross has an imperishable sanctity.

It is indeed true that man imprints himself forever on the scenes of his life, and they in turn hang like pictures in his soul. This was what George Eliot had in mind when she said: "A human life, I think, should be well rooted in some spot of a native land where it may get the love of tender kinship for the face of the earth, for the labours men go forth to, for the sounds and accents which haunt it, for whatever will give that early home a familiar, unmistakable difference amidst the future memories which may be inwrought with affection, and kindly acquaintance

with all neighbors, even the dogs and donkeys, may spread, not by sentimental effort and reflection, but by a sweet habit of the blood." For each of us there is some spot on earth where the sky seems bluer, the grass greener, and the waters move with a happier lilt, because there our life took root, and the tug of that place—be it never so obscure—becomes stronger as we grow older.

#### SHAKESPEARE'S LOVE OF MOTHER EARTH

Why did Shakespeare sell his holdings and leave London? For one thing—let us admit—he was one of the few men wise enough to know when to quit. But something else pulled at his heart—a love of mother earth, the memories of the old scenes, and the instinct of the soul which longs to leave the earth near the place of its birth. Nor do we wonder at it when we know the Shakespeare country and the kindness of its people. For the same reason, Ibsen left sunny Italy and returned to his sea-washed Norway—drawn by the homing instinct of the soul. The tiny fish in the brown pool in the mountains feels the approach of winter, and betakes himself to deeper waters. The bird in the northland feels a hint of winter in the air, and takes its way southward following a viewless path. Even so the soul of man has its deep and delicate instincts, and one of them is the wish to leave the earth where it entered it. By such ties, light as air but strong as steel, earth-mother holds her sons to her heart.

Browning was right; "nor soul helps flesh more, now, than flesh helps soul." A hearty, wholesome materialism must underlie authentic spirituality. The higher naturalism of Meredith learned from "A Reading of Earth," is the true background against which to read the words of Jesus spoken on the hill-side amid the flowers, and beside the sea. So read, they reveal other and deeper meanings than those which the old mystics saw in their cells. When we interpret those living words in their true setting we see that prayer is as natural to man as songs are to birds, and faith trails like a vine over all our mortal life from the cradle to the tomb. No dim religious light, but the sweet air of the out-of-doors, shone round the Teacher of Galilee, whose miracles, as Emerson said, are "one with the blowing clover and the falling rain."

If nature is the great organ of many tones, and myriad cadences, humanity is the choir, and together they chant one anthem of harvest praise. Speak to the earth and it will teach you many things for the healing of mind and heart—lessons of health, freedom of soul, self-respect, patience, faith, the wonder of life, the kinship of all living things, and the large kindness of God. Let us hold converse with our great mother in simplicity and truth, with pure hearts and open minds, and we shall not be alarmed when, at last, at the end of the day when the evening shadows fall, we hear her voice calling the dust that is about us to return to the earth as it was, that the spirit, set free, may return to the bosom of God who gave it.

Oh, Earth, our lives are but a day,  
About thy mother feet we creep,  
Till tired at last of all our play,  
We nestle in thy breast and sleep.

## What Christians in Germany Are Thinking

By Prof. James Stalker

In The British Weekly

THE people of Germany are putting the alleged misdeeds of the Allies up as a shield between themselves and the accusations of conscience, and their teachers are encouraging them in this attitude. Their accusations are numerous but the chief of them is the hunger-blockade.

Thus, for example, the Rev. F. Siegmund-Schultze, director of an institution for the evangelization of the youth of Berlin, and one of those who attended the recent conference in Holland of representatives of the churches from the countries on both sides, devotes a whole number of his organ, *Die Eiche* (The Oak), to this subject. He commences in the following alarming style: "The murder of the children at Bethlehem is child's play compared with the starvation of German children which has afflicted our poor country for three years in consequence of the blockade. None of the other deeds of violence during the world-war, such as those alleged to have been perpetrated on children in Belgium and France, East Prussia and Poland, Serbia and Macedonia, can be compared in either number or cruelty with this greatest murder of children in history." He professes himself to be one who has appreciated and taught others to appreciate what has been done in the past by England for the Christianity of the world; but he has no words to express his abhorrence of this long, slow, merciless kind of murder. The U-boat campaign shocked the world, but it was only a desperate effort to compel England to withdraw their hand from the throat of the women and children whom they were strangling. Worst of all has been the continuation of the blockade after the Armistice, and he accuses certain unnamed writers in England of boasting that the German race is ruined.

He allows that the publication of the facts was long forbidden by the censor in Germany, and that authorities, medical and governmental, continued to assert that the country had food enough within herself to get through; and, to this extent, England may have been ignorant of what was being done in her name. But long ere now the truth has become the property of all, so that ignorance can no longer be pleaded. Through many pages he gives the most harrowing accounts of infant mortality, though that of school-children between twelve and fifteen years of age was even more abnormal; and he places the number of deaths between 1915 and 1918 due to the blockade at 763,000. Tuberculosis and other diseases caused by insufficient nourishment increased, year by year, in shocking proportions, so that multitudes who did not die are ruined in health for life. The physical conditions have had the most deleterious effects not only on mental activity, but also on morals, multitudes of the young falling into courses of sin of which in ordinary times they would never have thought.

It will probably have to be confessed that a silent opera-



tion like that of the blockade did not strike the ordinary mind with its cruelty as did the more open and violent measures of the enemy. Besides, it is proverbial how difficult it is to see ourselves as others see us. At the beginning of the war it was incomprehensible in this island how the Christians in Germany did not rise up and protest against the atrocities perpetrated in Belgium; but Christians in Germany seem to be equally unable to divine how long the British conscience remained unaffected by the blockade. Undoubtedly the horror of the thing has been very great. It is one of the many incidents in this war which reveal what war really is when science has put into it the whole of its resources, multiplying the number and

magnifying the destructiveness of the instruments employed. The horrors of the blockade will, in the future, be one of the strongest arguments against war in general. But the question of guilt and responsibility in the present case is a difficult one. In this country most would maintain that the Germans had brought the horrors of the blockade on themselves. This, however, is a point of view which as yet they utterly reject. They describe the sufferings of their country in terms only paralleled by the wild outbursts of the Book of Lamentations or a chapter like the twenty-sixth of Leviticus. From the latter passage, however, towards the close they might learn a better way, and desecry for their country a future and a hope.

## Dr. Shelton's Diary

THE news of the capture and the final escape of Dr. A. L. Shelton, the Disciples' missionary in Tibet, has been spread throughout the entire country, chiefly by the sympathetic newspaper enterprise of The Chicago Tribune which deputized its China correspondent, Mr. Frederick Smith, to make the long trip from Shanghai to Western China to assist in the rescue of the missionary physician. The relief party consisted of Dr. E. I. Osgood, also a missionary of the Disciples of Christ, Mr. J. P. Thornton of the Standard Oil Company and Mr. Smith. When this party, accompanied by Chinese soldiers, came within reaching point of the bandits, Dr. Shelton's faithful cook, who had on a previous occasion found his way through the bandits' line bringing to the captive some clothing and a letter from Mrs. Shelton, repeated the exploit, this time carrying the terms of the American government for Dr. Shelton's release.

Dr. Shelton, however, escaped from the bandits before negotiations were completed. It seems the bandit band was sorely pressed by soldiers and the physician became very sick from exposure and hardship. He was finally left in an abandoned shed of straw. From this he escaped, being aided by a spy and a band of Christians. On March 9 he came tottering into the town of Yien-mo. The relief party was at Wu-ting, some distance from this town, and on receiving the news that Dr. Shelton was free they traveled a day and a half and met him and his party coming out of the mountains.

Mr. Smith says that during all of Dr. Shelton's captivity he was ever ministering to the sick and wounded, whether they were his captors or the villagers. Crowds of these people followed him as he came out of the mountain country. One of the most faithful friends was Pere Bailly, a French priest, who worked day and night for weeks to secure the release of the doctor. On March 14 Dr. Shelton was reunited with his wife and two daughters at Yunnanfu. It seems that he had quite a serious tumor on his neck which had enlarged during his captivity. It was necessary to operate for the removal of this, which was successfully done before he left Yunnanfu. Dr.

Shelton's plan was to send his family home from Yunnanfu, return to Batang on the Tibetan border, and next spring start on a long journey to Lassa, the forbidden capital, in which city he had been invited to do medical work by the Dalai Lama himself. Owing to his weakened condition and the great strain of his captivity he gave up the Lassa trip for the present and is returning home with his family for furlough, arriving at Vancouver, it is expected at this writing, on April 26.

Dr. Shelton was held by the bandits something over three months, and as they were almost constantly being pressed by soldiers he was kept moving up and down the mountains at a very strenuous pace. The exposure and the constant physical and mental strain brought on an illness from which he barely recovered. Three books were in his possession. On the margins of one of these, "The Bonnie Briar Bush," he kept a diary. The daily memoranda make an intensely interesting human document. In one place he says: "If I were a young man I would like more than anything else to go with these men and be their pastor. It would be a great opportunity to do the Lord's work. Why wasn't I born triplets? It is so good to speak a word for Jesus Christ, especially so when the heart to whom you speak has a longing to hear and to do right."

At one time he overheard the bandits discussing whether they should murder him or not, and he writes: "What they don't understand is why I am not scared. They cannot make it out." In one place he writes: "I have dysentery and have had it for thirteen days. It is getting worse. If something doesn't come off soon I will fight Yang for the leadership of the band. I can command half of them now. I might get killed in the struggle but I want to help those who want to do right. 'Lead, kindly light, amid the encircling gloom.'" At another time when his physical strength was almost gone he wrote: "I know I ought not to feel so, but how I long for death. If I could have the answer to my letters for which I am praying I could die happy. I am nearly tired to death. This is a fine spring morning but my heart is sick

unto death. I can see no hope ahead. If my body were weaker it would die quicker. All I can say in my desolation is, 'Make thy grace sufficient for me, O God.'"

By special arrangement with The Chicago Tribune Christian Century readers will have the opportunity of reading this remarkable diary, the first installment of which, detailing his capture by the bandits, follows.

### Dr. Shelton's Account of His Capture

ON Saturday, Jan. 3, about noon or a little after, I was riding peacefully along about 50 to 100 yards behind the chairs of Mrs. Shelton and the two girls. One of the soldiers who was with me suddenly cried out, "Robbers! Robbers!" ran in front of my mule, fired his gun in the air, and then started running with the others back along the road we had come. I looked for the robbers in the direction they were running but could see no one. The shots began to come from in front, and I saw them coming down around the chair, which had been put down. I grabbed my gun from the scabbard on my saddle, and Andru, my Tibetan servant, and I began running toward the chairs. Seeing we were left alone and the bandits were many, I decided that non-resistance was best, so handed the gun back to Andru, who put it back in the scabbard. I walked on up to the chairs.

Mrs. Shelton and the children were crouching down behind them, calling to me to get down, as shots were flying all about. The robbers then surrounded us and began taking our things. One drew a large pistol, another a large sword, threatening me. The fellow with the pistol looked so grotesque—he had a long black streak on his face—that I laughed. Anyway we were not harmed.

#### TAKEN FROM FAMILY

One man grabbed Andru's knife and chopsticks, which were tied to him. He looked appealingly to me. I said, "Don't resist. Give it to him. It is all you can do." They took Mrs. Shelton's things from her chair, among them her thermos bottle, through which a shot had gone. After we had been stripped of what they wanted a sort of a head man came and said for me to go with him to their head man back up the road we had come. I started off with him. Mrs. Shelton called for me not to leave them alone, but I could do nothing but comply with what was ordered.

The head man had my camera and field glasses and wanted me to explain the camera as we went along, which I did. Then he wanted me to take his picture and show it to him on the spot. Many people were along the road, all with their packs open and the robbers taking whatever they wanted, making them strip and give them any garments that struck their fancy. We finally arrived at the top of the small pass over which we had just come, and there, grouped around their head man, were about twenty men. He had my gun, a Winchester shotgun, and wanted me to show him how it worked, which I did. A shot just then came whizzing from the valley below, as the soldiers were coming from the town, warned by the four

who had been with us and had raised the alarm. He commanded his men to take me and go on up the mountain and informed me that I would be held for ransom.

#### SEES FAMILY IN VALLEY BELOW

My mule and two animals of the servants had been brought up. I mounted and we started. It was with a heavy heart I could see the chairs on the road in the valley below.

One of the men called for the chairs and the women to be brought up, but as they had to travel fast, they decided to let them go, for which I thanked God.

The battle was now in full swing behind us as I was hurried on ahead, but the shots kept flying overhead. After going for some miles the shots became fewer and fewer and finally died out altogether.

When we stopped to rest a long, lean man asked me for my watch, which had been overlooked at first. It was getting dark now, and we waited for the rest of the band. They came straggling in a few at a time. I counted seventy-one there at the resting place. The headman came in, and fires were built and supper cooked and eaten. Then for two hours they smoked opium. I was to learn in the days to come that they depended, when under strain, far more on opium than on food.

#### SLEEPS WITH THIEF

About 10 p. m. we started on. We traveled along the crest of the ridge for some miles, then down through brush into a valley to a small village, where they were expected. Arriving about 3 a. m. everyone at once rolled in their blankets and then began another round of opium. I was bedded down with the long, slim man who had taken my watch.

At daylight they were up again, but it was raining and the wind blowing, so we decided we would stay up for a while and get breakfast. I tried to care for my mule, but they wouldn't let the saddle be taken off. Neither was I to be allowed to take my clothes off for some days. I could do nothing, but sat in an old straw shed and did something that Mrs. Shelton often said I should do—started a diary. I had in my saddlebags three little books which were a blessing. A little red leather New Testament, given me by Brother McLean in 1911; "The Rhymes of a Red Cross Man," sent me by F. W. Burnham in January, 1917, but which had just arrived in Batang shortly before we left and which I had not finished reading. Also Ian Maclaren's "Beside the Bonnie Brier Bush." A doctor of the old school is my ideal after Jesus and Livingstone. In this latter little volume I started my diary.

#### DESPAIR OF FREEDOM

January 4, Sunday, I started my diary and have kept it up to date to Feb. 14, as it is the only way I have of keeping a record of time. Seven weeks today and I am still a prisoner and likely to remain one indefinitely.

(Continued on page 23)

# Disciples and the Interchurch

THE Disciples of Christ have approached the greatest financial undertaking in their history with even less éclat than has at times in the past characterized the promoting of a national convention. With much enterprise and with studied and prolonged promotional activity they conducted the five year campaign of the Men and Millions Movement. Now with but little organized promotional publicity on their own behalf and with far less enthusiasm in the churches their leaders are asking for twice the sum asked in the five-year Men and Millions Movement. True, they are cooperating in the Interchurch Movement but it has been a cooperating "in" more than "with" the Interchurch Movement. The Baptists, the Presbyterians and the Congregationalists have national organizations to do the cooperating; they promote, as the Interchurch program requires, their own enterprises with zeal and enthusiasm. Each of these denominations has what the Disciples had in their Men and Millions Movement. The program of the Interchurch Movement is simply to correlate and supplement the activities of all such denominational promotional organizations. Special campaigns require specialized promotion, and specialized promotion requires a highly specialized agency whose sole and only business is to do that work. All the regular societies and boards have cooperated but they have had no highly specialized promotional agency that would do for them all this one thing at just this time as did Men and Millions.

## Moral Cooperation Has Been Wholehearted

No religious body has given the Interchurch Movement more hearty moral cooperation. The Disciples are the only one of the larger communions that entered the enterprise without hesitation or qualification. Their long-cherished ideas about Christian unity prepared them for the proposal, and their lack of hard and fast denominational organization saved them all those qualms, whether of creed, polity or program, that brought questionings and inhibitions from others. The missionary societies adopted the principle heartily and the General Convention accepted cooperation not simply without hesitancy or objection but with unanimity and enthusiasm. Cooperation in the great spiritual campaigns has been hearty. The colleges have lent themselves devotedly to the pleas for life service, the pre-Easter evangelistic campaign was conducted with energy and quite universally joined in by town and city churches. The rural churches could not conduct meetings at that time of the year, but they would respond to any simultaneous campaign of the kind that would be proposed to them. Unfortunately no national campaign ever considers the peculiar situation of the rural church. The result is that if it cannot adopt the plans laid down for the town and city churches it has no choice but that of doing nothing.

There has been some reaction since the Cincinnati convention last October, but it has never assumed the proportions of organized protest and has had no official support of the kind that bishops sometimes give by saying to their pastors, "Attend to your own program." Some people object to the Interchurch just as they do everything of a forward looking kind; some because it is their custom to object to everything the missionary societies adopt, others because they are afraid Christian union will receive an impetus that is not orthodox, still others because they do not appreciate the Movement's program or do not comprehend its origin and method. All these types of objection are found in every denomination, and the Disciples are fortunate in that their objectors have not had official backing or found voice in any organized pro-

test. The rank and file, in overwhelming proportions are open-minded and receptive to the Movement but they sense the lack of a highly organized publicity campaign to relate it definitely to their own tasks.

## Is the Budget Too Big?

In the light of the fact that it took five years to consummate the Men and Millions campaign for \$7,000,000, the question is often raised as to whether the Disciples' Interchurch budget of \$12,000,000 is not too great. We must remember that Men and Millions was the pioneer of all such great forward movements. It opened the way, and since its day such great undertakings as that of the Methodists and Southern Baptists have been successfully carried through with more in hand than was asked. Men and Millions asked five dollars per capita; the Methodists and Baptists received about thirty dollars per capita. The Disciples are now asking for ten dollars per capita—less than one-half of what their neighbors have received. It is not too much if based upon ability to give. Disciples are only giving about one-half as much per capita regularly for church causes as are some of the other great communions, and it is time they made a heroic effort to apostolic giving.

The need is great enough. The work of missions and education is being supported by the same cheap dollar as is every thing else. There is a real emergency in this handicap and it is not fair that the missionaries and teachers be left to bear it all. It means not only that they must live on a decreased wage but that they must be handicapped by decreased equipment. The present moment affords the greatest opportunity ever presented to the Disciples and we are not using good business sense if we do not take advantage of it. It requires that every active missionary church give five times its regular missionary budget this year, for there will be some that will do nothing, and the amount asked is four times the regular missionary budget. The church is to include its regular missionary budget in its contribution. This will mean a doubling of the regular contributions for missions and then an equal sum for education. Some will be able to double and then make up the educational end of their giving by a special gift to the college of their choice. However it is done, it will require all the force and enthusiasm that can be mustered.

## The Price of Failure In the First Drive

The Interchurch World Movement is not a mere financial campaign, nor a thing of a year, culminating in a campaign for money. It is an organization of simultaneousness—simultaneous prayer, simultaneous evangelism, simultaneous campaign for the enlistment of life service—all to enforce a co-operative effort to make the world Christian. But finance is the most tangible of all, and failure there is more patent than in aught else. The Disciples have set a high goal—not too high for their resources or their missionary or educational needs, but so high in comparison with past achievements as to demand the marshalling of all the forces at their command. To fail would injure their part in the whole five year program of the Interchurch Movement. It would injure the co-operative idea in evangelism and in that greater present need of all—the need of recruits for special Christian service. The Disciples must come to the culmination of the enterprise as successfully as they entered it wholeheartedly. The Interchurch Movement is not a thing apart—it is an inter-denominational cooperation and it has no success of its own apart from that of its compound bodies.

ALVA W. TAYLOR.



## THE SUNDAY SCHOOL

### On Being a Good Parent\*

**E**LI was a good priest, but a bad father. Indeed, we may even question his goodness as a priest, for did he not die at the moment of defeat of his people? A weak and pliable man is never a success. Eli made few enemies, perhaps. He was not noted for his scathing rebuke of sin. His two sons had first come to disobey him and then disregard him. He failed to impress his own family. Generally he is regarded as a success as a priest, but as a failure as a parent. This is just the lesson we all need.

In every community the story of Eli is being re-enacted in countless homes. Successful business men with evil sons; successful social women with useless daughters. Money used to hush up private scandals. It is a pathetic story. We cannot help feeling very, very sorry for poor Eli. He had given his life to his church; he had utterly failed in his family. We cannot blame his wife, we don't know about her. Probably she was a weak character.

Eli had time for everything except his own boys. He probably went out and addressed meetings on "Boys' work" when he should have been spending an evening at home. No doubt he could deliver a telling speech at a "Father and Son" banquet—while Hophni and Phinehas were off somewhere learning to smoke cigarettes or gamble. Eli made things hum around the temple. He was everywhere spoken of as a successful priest. His time was fully occupied with doing countless things for everyone in need. He had luncheon down in the city with the Armenian Committee, he had dinner with a group of canvassers, he lectured in the afternoon at a "Woman's Club" on "How to Bring Up Boys," and he spoke at night at a "Mens Club" on "Religion and Politics"—while Hophni and Phinehas were the terrors of the neighborhood where the parsonage was located! They were the original preachers boys! Then they grew up. They brought disgrace upon their parents and upon the church. Everyone felt sorry for dear Dr. Eli, but everyone hated the boys.

I knew, a few years ago, a most cultured, gentle and refined preacher in one of our eastern cities who always made me think of Dr. Eli. This saintly man was very kind to me. When I came a young preacher to his city he was the most considerate man in town. He was good to everyone. He visited the sick; he helped the poor; he toiled in season and out for moral reforms; he went to conventions; he made wonderful speeches on all occasions and everywhere; he was up on the best books, he knew the best people, he was devoted to missions, especially foreign missions, but he had two sons that broke his heart. He gave up his pulpit, his wife died, his sons ran away, his end was pathetic. His gray hairs were literally brought down in sorrow to the grave. A study of his career would have shown that he had time for everything except his own home.

Every city preacher sees a picture of himself in this sad story of Eli; he trembles as he relates it, fearing it may be the story of his own life. Every moment of his time is demanded by others. Lunches, dinners, drives, reforms, campaigns, banquets, lectures, conventions, committee meetings, board meetings, other meetings, meetings and more meetings, sick folks, new members, possible new members,—and not one night in the week at home! What a price to pay for success! To be called a success and lose your own children! Business men face the same situation. If we could only know how hungry these boys are for their Dads! What shall it profit a man if he gain the whole world and lose his own boy?

JOHN R. EWERS.

\* Lesson for May 9, "Eli and His Sons." ¶ Sam. 4:5-18.

## CORRESPONDENCE

### A View of the Bible

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial on "The Bible and the Modern World," in the issue of Feb. 19, are these words: "The Bible is not a miraculously created document, whose words were dictated in some superhuman manner. The Bible is a human record of a unique spiritual experience," etc. I want to record my protest against this belittling description of the Word of God. Scholars practically agree that the manuscripts through which the book has come to us, are reliable and authentic, that the authors of the various books of the Bible are as represented in the books and that the translations fairly represent the originals, therefore the Bible is what it purports to be. This, to me, is an inevitable conclusion. It is true as you say: "The Bible is not a talisman, from the possession and reading of which one gains some magical property of goodness," but it is true that the man who reads and practices its divine instructions, grows into the highest type of man that the world knows, that the nation that lives closest to its ideals attains the highest national standard. Again you truly say: "It is not a magical object, whose mere presence works miracles of information, or the transformation of character." Nobody believes it does, but its faithful study and the practice of its precepts come as near working miracles of character and life as anything we have today. The Word of the Lord is the seed of the kingdom, where it is faithfully preached the kingdom of God grows. "The Word of the Lord is living and powerful." Every new man has been begotten again "by the Word of God which liveth and abideth forever." Every Christian grows by the sincere milk of the Word. The young man cleanses his path by "taking heed thereunto according to thy Word." It is a lamp to the feet and a light to the pathway to every man who is going the best road to anywhere worth while. "All scripture given by inspiration of God is profitable. . . . that the man of God may be perfect and thoroughly furnished unto all good works." "Preach the Word" is our mission. I am concerned about people who neglect the good book, or disobey its teachings, or try to make it appear of no particular value or of mere human authority, for these must pass away. "But the Word of the Lord endureth forever. And this is the Word by which the gospel is preached unto you."

J. G. WAGGONER.

Canton, Ill.

### A Little Missionary Work

EDITOR THE CHRISTIAN CENTURY:

SIR: I am giving my friend and coworker of the Christian Church, Rev. Mr. Harlow, my subscription to The Christian Century. It was he who made me acquainted with your ex-

### Contributors to This Issue

ALBION W. SMALL, Ph.D., professor and head of the department of sociology, the University of Chicago. The article presented in this issue is the substance of an address delivered recently in Mandel Hall at the university.

JOSEPH FORT NEWTON, New York minister, a frequent contributor of sermons and essays to The Christian Century.

cellent publication. In joining the circle of your subscribers, I wish to express my very hearty approval of what you are accomplishing. I feel that in this changing world there is a deep spiritual hunger; that consciously or unconsciously men are looking to the Christian church for interpretation of the age, and for leadership in the new era. Obviously it can never accomplish its mission by remaining static, and closing its eyes to new revelations, to unprecedented situations, and to revolutionary thought. I rejoice in finding a church paper that is wide awake to contemporary facts, and at the same time fearless in taking a stand for justice and progress wherever Christian principles demand it. I might add that the able character of your own editorials, together with those of your contributors adds in no small degree to our satisfaction therein. Incidentally I would like to mention my interest in your book reviews, and the interdenominational news. We send our best wishes to you, and may your tribe of subscribers increase!

First M. E. Church,  
Huntington Beach, Calif.

## BOOKS

**PRACTICAL INTER-CHURCH METHODS.** By Albert M. McGarrah. The literature of church efficiency is increasing. Mr. McGarrah has himself contributed to it several earlier volumes, such as "Modern Church Management" and "Modern Church Finance." This volume is devoted to the inter-church field, and is particularly valuable for local Church Federations and other inter-church organizations. It discusses with copious illustration such subjects as the formulation of a year's inter-church program, local missionary co-operation, co-operative effort for religious education, for social betterment, and for evangelism, community visitation, publicity, and the religious census. It is a record of practicable methods which have been utilized in various places under the inspection of this expert in church activities, and is to be commended to the attention of all who wish suggestion regarding the promotion of efficient inter-church work. (Revell. \$1.75 net.)

**REASON AND BELIEF.** By Sir Oliver Lodge. This is one of three early books by Sir Oliver Lodge of which new editions have been made. "Reason and Belief" is an effort made by a distinguished scientist and investigator to harmonize the progress of science with the biblical records. Sir Oliver says in his Preface: "The work is not argumentative, it is expository. The arguments and facts of experience on which the teaching is based, the lines on which I have been led to the position here indicated and sustained, must be narrated elsewhere; partly in the Proceedings of a Scientific Society, partly in other books. The position taken in this book is the result of a life time of scientific study; and its basis is one of fact." (Doran. \$2.00.)

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Church of England Obtains a National Assembly

The anomaly of parliament—often a parliament made up of Jews, free-thinkers, and Roman Catholics—making laws for the government of the Anglican church has passed away. There was passed by that great body recently a bill permitting the English church to have more freedom than it has ever had since the days of the Reformation. A national assembly of the church will be created, and this assembly will pass the legislation of the church, subject only to the veto of parliament, which will probably not be often called into action. Since the Anglican church has in its membership less than one-third of the population of England, it is obviously moving in the direction of complete disestablishment. The disestablishment of the church would make Christian union in England a much easier task, since free churchmen are fundamentally opposed to a state church.

## Urge Society Women to Personal Evangelism

Sherwood Eddy spoke recently before a parlor meeting of the social elite of New York. He recited the story of the losses in the membership of the evangelical churches, reporting a loss of 56,000 in the Methodist church, 53,000 in the Baptist church and 28,000 in the Presbyterian church. His solution of the problem of evangelical religion was presented in these words: "We all imagine people would be offended by a personal religious appeal. But that's a subjective, imaginary fear. Every woman of your acquaintance needs God, whether she knows it or not. Twenty-nine years ago I began the habit of speaking to people about the one only great issue in life, Jesus Christ. It's like learning to swim. You imagine you'll sink, but you don't. It's a natural human instinct. I've spoken to thousands of persons, one by one, on ships and trains, in the street and offices. How many of them resented this approach by a stranger? All of them, in my mind before I spoke. As a matter of fact, one solitary man in these twenty-nine years; and he, three days later, fell down before God and confessed his rotten life."

## Friends Are Still Doing War Work

In spite of the historic protest of the Quakers against war, hundreds of the younger men went into the service and served in the trenches. Many of the older members of this communion remained true to the historic testimony of the denomination and entered philanthropic work instead of doing combatant service. Seven hundred Quakers have served through the war entirely without salary and it was only on the first of April that the last of them left France. They left behind them a maternity hospital

with an endowment of a million francs to carry it on. Many of the workers have gone on to Germany, Servia and Roumania where they will assist in meeting the urgent social problems of those countries.

## Successor to Bishop Brent

The eminence of Bishop Brent, formerly Episcopal bishop of the Philippines, and now of the diocese of Western New York, makes the appointment of his successor in the Philippines of special interest. Rev. Gouverneur Frank Mosher, one of the staff of the China mission, has been elected to this position, and he was consecrated in Shanghai on Feb. 25. He is an alumnus of the Berkeley Divinity School. He has spent twenty-three years in China and is an authority on oriental problems.

## Death of Prominent Bishop

Bishop Matthew Simpson Hughes of the Methodist Episcopal church, died Easter morning at Cleveland. He was announced to speak in three churches on Easter Sunday. The cause of his death was pneumonia. He has not been well for some time but has insisted upon continuing his public work. The funeral services were conducted by Bishop Anderson. He is survived by a wife and three children. His brother, Edwin H. Hughes, of Boston, is also a bishop.

## Money for New Buildings

Never before has it been so easy to finance church buildings in advance of erection as it is now. The official board of First Christian church of Frankfort, Ky., recently presented to the people a plan for the erection of a new church building to cost a hundred thousand dollars and in the plans was a new parsonage for the pastor, Rev. Roger T. Nooe. Ninety-six thousand dollars was subscribed in a single Sunday and the gifts of the absent members will bring the total up to \$120,000.

## Dr. Shelton is Sailing for America

After hearing of the release of Dr. Shelton, the Tibetan missionary, from the hands of the bandits, the officers of the Foreign Christian Missionary Society cabled him for information concerning his plans. A cablegram answer came on April 17 saying he was sailing for home that day on "The Empress of China."

## The Minister as Community Leader

The idea of the minister as a recluse is out of date in most communities. In some towns the minister is the foremost community leader. Such is Rev. Myron L. Pontius, pastor of Central Christian church of Jacksonville, Ill. For one thing

he is president of the local Rotary Club. Under his leadership the club has bought land on the Illinois river near Meredosia and will erect a cottage there for the summer outings of the Boy Scouts and the Camp Fire girls of the town. Church and Sunday school organization will also have access to the cottage when the club is not using it. Mr. Pontius' standing in the community received a substantial testimony on a recent evening when his congregation presented him with a handsome touring car.

## More than a Hundred Thousand Tithers

The level of Christian giving has been permanently raised in the ranks of Southern Methodism. The Centenary movement has preached everywhere the message of Christian stewardship with the result that there are now registered at the Centenary headquarters the names of more than one hundred thousand people who have promised to give one-tenth of their incomes to the work of the kingdom of God. In addition to this great achievement the department of Spiritual Resources has organized a league of intercession and a family altar league which now has a membership of over 250,000.

## Will Penalize Sunday Funerals

For a number of years the grave-diggers, hack drivers and undertakers have been trying to abolish Sunday funerals but with indifferent success. In Mobile, Ala., the ministers joined the undertakers and other workmen involved in a petition to the city council asking for a penalty of one hundred dollars for a Sunday burial. The council has adopted the proposed ordinance and it is believed that this will discourage a custom which has tended strongly to break up the day of rest.

## Memorial to Jenkin Lloyd Jones

The friends of the late Rev. Jenkin Lloyd Jones, founder and leader of Abraham Lincoln Center, Chicago, have raised thirty thousand dollars of endowment for a Jenkin Lloyd Jones Chair of Literature in Lincoln Memorial University, at Harrogate, Tenn. This school was often in the thought of Mr. Jones and even during his lifetime the friends of Mr. Jones had wished to found this chair but were prevented by the modesty of the great Chicago minister.

## Episcopalians Find Their Money Going Up Chicago's North Shore

The Nation-wide Campaign of the Protestant Episcopal church has enlisted in much larger measure than in former years the resources of the church for missionary work. The canvass recently made has disclosed also the sections where the church has the largest

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means. In Chicago diocese there are twenty-five parishes, while in the suburban towns of the North Shore outside of Chicago there are eight parishes. The North Shore parishes have given four thousand dollars more than the twenty-five Chicago parishes in the Nation-wide movement. Many of the evangelical denominations have begun only within five years the cultivation of this section where so much of the financial resources of the great city are now located.

#### Episcopalians Are the Greatest Church Builders

The statistics on church buildings have just been compiled. They show interesting results with regard to the relative standing of the different denominations as church builders. The largest per capita holder of church property is the Protestant Episcopal church, with \$150 per capita. The smallest is the Roman Catholic church, with \$23 per capita. It is to be taken into account that Catholic parishes are organized with a series of Sunday morning services, and one building accommodates many more worshippers than in Protestantism. Of the non-liturgical group the Congregationalists are first with a per capita of \$102. Then follow the Presbyterian, the Methodist and the Baptist. The Baptist holdings average \$27 per member.

#### Hold Village Election to Choose a Church

In Walker, Minn., one evening not long since, it was proposed in the Automobile Club to hold a village election and decide which of two churches should continue in that field. The voting membership of the two churches were put on poll lists and only members of the Congregational or the Methodist church were allowed to vote. Of the 186 registered voters, 160 appeared and cast their ballots. The result of the voting was to establish the Congregational church in the field. It was the old church of the town, the Methodists having come in more recently. The method employed in this town may prove of service in other communities.

#### Welsh Disestablishment Is Now in Force

The disestablishment of the Anglican church in Wales, so long fought by Anglican leaders, has at last become a fact. The Anglican church in that province is now technically a "free church." It is an interesting piece of history that in the sixteenth century and for several hundred years afterwards, the Welsh church resisted incorporation in the English church, and refused to acknowledge the overlordship of the Archbishop of Canterbury. It is believed that disestablishment will mean better relations between the churches in Wales.

#### Church Union Project Will Occasion Vigorous Debate

The proposed constitution for the unification of northern and southern Methodism will occasion vigorous debate at the Methodist General Conference in

Des Moines in May. There is a formidable opposition to the union plans. Some negro leaders are aggrieved that a limit of five per cent is set in the proposed constitution to their representation in the General Conference and want the limit abolished, insisting that they probably will never grow much beyond the five per cent which is their present ratio of strength and that the limit is therefore unnecessary. The Methodist Episcopal churches in southern territory are opposing the union more vigorously than anyone else and they are speaking of themselves as cast-off and forsaken. Besides these there are certain other people in the church who still harbor ancient prejudices and will oppose union to the last ditch. The great leaders and the representative journals of the denomination are on the side of union, and it seems probable that the opposition will be able to do nothing other than apply obstructionist tactics to the legislation.

#### Down Town Episcopal Church to Rebuild

Grace Episcopal church of Chicago suffered the loss of its building during the war by fire. On account of war conditions nothing has been done in the way of rebuilding and the work of the

church has been carried on in the parish house. In connection with the program for rebuilding, there have been insistent voices demanding that the church move out into residential territory. This has been opposed by the rector, Dr. Waters. The vestrymen are now agreed on a plan of rebuilding. The changed character of the section of the city in which Grace church is located presents the problem of ministering to the large numbers of tourists in the hotels adjacent. This problem is conceived under the new plans as an opportunity and the services will be designed to afford this special ministry.

#### Change of Membership Basis in the Y. W. C. A.

A doctrinal question has been the bone of contention both in Y. M. C. A. and Y. W. C. A. national gatherings for many years. In the past the active members have been those who were members of certain approved evangelical churches. This was not as definite as could be wished for there was a border line where it was difficult to classify denominations. The old-time membership restrictions obviously barred out Unitarians and Roman Catholics. At the recent national convention of the Y. W. C. A. in Cleveland, the change of membership

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requirements arose and an amendment was debated opening membership to all who were in sympathy with the purposes of the Association and who express the intention of being "good followers of the Lord Jesus Christ." The debate on this change ran into many hours and was quite spirited at times. The pressure for the change came from those associations which deal with the student problem and with the industrial situation. At last an affirmative vote was secured and the change is now enacted. It is significant that the broader membership basis has come in the woman's organization before it came into the organization of the men. Mrs. Frederick M. Paist, of Swarthmore, Pa., was elected president. A number of the nation's Christian leaders were on the program to speak. Among these were Dr. Robert E. Speer, Dr. S. Earl Taylor, Bishop McConnell, Dr. Gilkey, of Chicago, and Dr. Harry Emerson Fosdick. The modernist tendencies are thoroughly in the ascendancy in the movement and without doubt the association will come rapidly into a place of larger favor in the national mind.

#### Dr. J. Whitcomb Brouger Under Criticism

Dr. J. Whitcomb Brouger, a conspicuous Baptist pastor of Los Angeles, has come into national notoriety through his connection with the wedding of Douglas Fairbanks and Mary Pickford. The minister pronounced the blessing of the church upon a union which has seemed to many out of harmony with the Christian teachings concerning marriage. Both the contracting parties had been divorced and one had been the defendant in the divorce case. The standards of the various evangelical denominations with regard to the remarriage of divorced people vary widely and consequently there is frequent scandal in the Christian world over the action of ministers in connection with the marriage of divorcees.

#### Seminary Fight in Presbyterian Church Has Abated

The long standing feud in the Presbyterian church between disciples of the Princeton school of theology and those of the Union Seminary kind, has lost much of its interest. In former days Union men were strongly challenged when they appeared before the presbyteries for ordination. This year a Union man and a Princeton man were ordained together by New York presbytery and the vote in each case was unanimous. It was noted that the answers of the two men to the questions were not materially different. This might indicate that some things are happening at Princeton.

#### Church Competition Being Eliminated in Massachusetts

There are not only a number of federated churches in Massachusetts and at least one "union" church which are the only churches in their respective towns, but many denominational churches which

have become community churches without ceasing to hold denominational affiliations. Of these community churches, twenty-four are connected with Congregationalism, five are Baptist, and three are Methodist. Church leaders are advocating the denominational community church because this type of church does not separate itself from the national organizations for the promotion of education, missions and benevolence.

#### Missionary Official Now on Way Home

With the increase in the secretarial force of the Foreign Christian Missionary Society, there is now opportunity to give the foreign fields a closer supervision than formerly. Rev. Bert Wilson is just completing a tour of the Orient. He will visit Egypt and Palestine shortly and expects to be back in America by June 15.

#### Disciple Missionary Given Royal Welcome Back to China

Dr. Macklin, of Nanking, is known throughout China and is greatly beloved by the Chinese. He recently returned to China from his furlough in America and crowds gathered in the tea-houses to hear him speak. He is complimented for his mastery of the Chinese language and for his memory of Chinese proverbs, a gift much appreciated by the Chinese.

#### Church Federation Favors Open-air Preaching

The Salvation Army will have no monopoly of the streets of Chicago this coming summer, for Dr. H. L. Willett and his fellow workers of the Chicago Church Federation have projected a plan of street preaching for various sections of Chicago under the auspices of the Federation. The voices of social discontent are heard upon the street and it is thought by these religious leaders that the ideals of Jesus should be heard at the same meeting places.

#### Indiana Disciples Meet in Historic City

One hundred thousand Disciples in Indiana will turn their faces toward Vincennes during May 17-20. The state meeting will be held at this time and a program of merit and of modern spirit has been prepared. Indiana Disciples

have an educated and competent leadership which shows in the results of the churches from year to year.

#### Disciples Establish Permanent Secretary of Evangelism

The success of a "Win-One" Campaign projected by the Disciples before Easter has led to the establishment of Rev. Jesse Bader in Kansas City, as the permanent secretary of evangelism. His work is supported by the American Christian Missionary Society. He will send out literature, conduct publicity and keep the denomination in touch with the evangelistic plans of the Interchurch World Movement.

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## The Postal Service

THE congested condition of the mails is causing our subscribers great inconvenience by the occasional non-delivery of *The Christian Century*. Complaints reach us in large numbers daily. We beg to assure our readers that the paper comes from the press on regular schedule and is deposited in the postoffice on Tuesdays. Under normal conditions it should be delivered to subscribers near Chicago on Wednesdays and Thursdays, and in the remotest state by Saturday. As a matter of fact deliveries are often a week late, and in many cases the paper is not delivered at all. We are sparing no expense or pains to make up the loss to our subscribers. We only desire that they allow sufficient time to elapse before asking for an additional copy, and we beg them to understand that if no extra copy is forthcoming it is because the demands have entirely exhausted our surplus supply.

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### Dr. Shelton's Diary

(Continued from page 16)

#### DESPAIR OF FREEDOM

January 4, Sunday, I started my diary and have kept it up to date to Feb. 14, as it is the only way I have of keeping a record of time. Seven weeks today and I am still a prisoner and likely to remain one indefinitely.

That Sunday morning they came to me and asked me to write a letter saying that if soldiers were sent after them I would pay the penalty, and I didn't write it. Only one man had been wounded in the fighting, shot through the ankle. I tended to him and he is long since well. He is very grateful.

I spent the morning estimating what they had got the previous day, including the animals and all my things. It amounts to about \$1,800. The headman (Leo Lao Pan)—I learned later he was Yang Tien Fu himself—says that the governor has his family in jail in the capital and that he doesn't wish to harry me, but to see if he can injure the governor in any way. I suppose I can do no better from here on than to copy my diary, though it seems out of place now; but it will serve to show the state of things from day to day.

Glad the loads were not taken and Mrs. Shelton and the girls were allowed to go.

#### HEARS FROM FAMILY

Monday 5—Started on at noon Sunday and traveled until near midnight. Heard a bugle call and stopped on a mountain until dark. Aman had just been to see what Mrs. Shelton and the children were doing. Said they were waiting at Lo Ya Guan; said the bandits would take me down next day. At dark they went to the village and

stopped with confederates. They were much afraid of meeting soldiers. One of these confederates told him they were very near. Rested until midnight, they crossed the big road and telegraph line about midnight. On until 3 a. m. over the mountains; stopped until daylight with some Catholic converts. They said the Catholic church was only three miles away, and they were taking me there, for which I was very thankful. Started on this a. m. at daylight but back into the mountains again. After an hour, when I saw they were not going to the Catholic place I sat down and told them they could do as they pleased—I couldn't go farther. The roads were so steep you couldn't ride. They took one of my cards and sent a man to the Catholic priest about 2 p. m.

A card "Claude Bailey" with writing in French, which I couldn't read, came back. They said the priest had gone to take my family to Yunnan Fu and there would be a man back in five days.

#### GAMBLING IN TEMPLE

Tuesday, 6—About dark went from the mountain to a large temple where we stayed all night and got the first sleep since my capture on the 3d. It is now Tuesday p. m. and we are still held in the temple with forty guards one in every direction. They have done nothing all day but gamble and worship. I was very sick all morning and vomited. They want, as conditions for my release, 120 guns, charge of the road from Yunnan to Dali Fu. I suppose they are negotiating through the priest. They all smoke all the opium they want, have all kinds of guns, but are short on cartridges. I have counted nineteen kinds of guns and eight kinds of pistols and revolvers from old firelocks down to the most modern rifles and Colts automatic 45 pistols.

There are eight priests in this temple which is very fine and seems to be about half Tibetan. No bed, clothes not off since Friday. They never go to bed, never without guns. If a man lays his gun down a minute the captain gets him. Cartridge belts never off. They have plenty of money. They have worked since the first to get me to go with them. They keep it up. At first I thought it was just talk, but am convinced they are in earnest. They want me to take command of all money. They can't trust each other. They offer anything

#### JOINS FOR KEEPS

One man wanted to go home, had to agree to have another man killed if he gave away any information. When a man joins the band he joins for keeps. Gambling all day. Fifteen to \$50 changes hands with every turn of the dice. I could get word out by deceiving them and pretending to write for wife and children to come and join me. They have been at me all day to do this. They call me "Foreign Officer." Been trying to get shaved but have not succeeded. My refusal to do all things they ask from smoking opium, gambling—they offered me money to gamble with, etc.,—to being their leader, I base on Christianity, which gives me a chance to tell them of Him and I am backed up by two in the band who have been Christians, one at Yackow, one at Ning Uen Fu.

They know of Wellwood's death in France and seem to regret it.

Mr. Wellwood was a Baptist missionary in this province until he went to France as a worker among the labor battalions of Chinese coolies in France.

(The diary will be continued.)



# Shall We Stone the Prophets?

ONE does not have to use material brickbats to stone the prophets. To stone them is—simply not to heed them. Religious prophets have never been popular in church circles. Jeremiah, John the Baptist, Dante, Luther, Huss and Alexander Campbell were alike condemned. Today the voices of Harry F. Ward, John Spargo, Graham Taylor, Joseph Fort Newton, Alva W. Taylor, Joseph McAfee and H. D. C. MacLachlan are not the most popular voices. For they are prophets. Shall we stone them or hear them? Closed ears and hard hearts are the only real perils to the church today!

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